

### Honor system of price controls

The sweeping voluntary freeze on prices announced by Alan Valentine, director of the Economic Stabilization Agency, on December 19, came so suddenly, and raises so many technical questions, that it is scarcely possible at the moment to do more than record first impressions. In general, the request to hold the December 1 price line is the biggest act of faith the Government has ever made in American business. Some industry spokesmen, who ought to know whereof they talk, promptly labeled it a "pious hope." If the new honor system is to be any more than that, the Government cannot rely solely on exhortation. Admittedly, it is reasonable, as Price Stabilizer Michael V. DiSalle observed, "to ask all sellers to cooperate in the stabilization program," but for many businessmen reasonableness is not a prime factor in determining price policies. The warning by ESA officials that any hike in prices over the December 1 level would be carefully scrutinized is hardly a strong enough sanction to keep chiselers in line. It was no encouragement to compliance, either, that ESA picked the December 1 level as the line to be held. Thousands of firms have raised prices since the outbreak of war in Korea. Now those producers who kept prices down from patriotic motives must stand by and watch their less scrupulous friends reap the rewards of their earlier price-boosting. Finally, the action of ESA suggests that the Government intends to follow a flexible stabilization policy in the hope that our defense economy will lose as little dynamism as possible. A dynamic economy is an expansive economy, and expanded production is good anti-inflation medicine.

### Crackdown on General Motors

The ESA decision in favor of sweeping price controls cut some of the ground from under General Motors' protest against the freeze on auto prices. So long as auto prices alone were rolled back, GM could argue that the order was discriminatory. So could Walter Reuther, president of the United Auto Workers, who joined management in assailing "pin-point" controls. That argument has now collapsed. The nation's biggest producer, whose sit-down strike against ESA—it stopped sales on its 1951 models pending an appeal—was in sharp contrast to the "patriotic compliance" of the Ford Motor Company, still had two arrows in its quiver. The first was the argument that its 1951 models were better cars than the 1950 models and cost more to produce; therefore, a price increase was justified. The second arrow went straight to the core of a major Washington headache—what to do about all the labor-management contracts which contain escalator clauses linking wages to living costs and the long-range gain in productivity. General Motors insists that the price roll-back makes inevitable a reconsideration of its five-year contract with UAW, and that any change in the contract would have an unstabilizing effect on industrial relations. To all of which Mr. Reuther adds

## CURRENT COMMENT

"Amen." Whether this arrow will have any effect depends largely on the Government's wage policy, not yet announced.

### Panic among the professors

Frankly, we were shocked by the 1,200-word resolution adopted by the Association of American Universities, released for publication December 7. Under their plan, designed to cope with the military-manpower needs of the nation over a 10-year period of "high tension," 1) *every male youth* at 18 would be drafted for 27 months into the armed services; 2) *exemptions* would be banned, except on the basis of "extreme physical, mental or moral disability"; 3) *deferments* would be banned, except for "a transition period of three years or more, if practicable . . ."; 4) *those deferred* would serve, upon completion of their educational program, as directed by the Secretary of Defense; 5) "candidates for officer candidate school" would be selected after a year's service, *if* they voluntarily agreed to complete two additional full years of service; 6) under the same conditions, "an appropriate percentage of inductees" would be "designated to take specialized training for professions and trades essential to [N.B.] the military needs of the nation." (Later, the phrase "military or otherwise" is used.) Put simply, this means *one full year's blackout of all scientific, pre-medical, pre-dental, and pre-engineering education for all the nation's 18-year-olds*—beginning three years from now. This plan fails to meet our immediate need for greatly expanded manpower in the armed services; it would flood them with kids. Much more sensible are the recommendations of six educational advisory committees, set up six years ago, to Selective Service Director Louis B. Hershey. On December 18 they proposed that all young men who have evidenced educational aptitudes of potential value to "the national health, safety and interest" be classified as II-A(S) and deferred for further study.

### ... what do we need?

What are we trying to achieve by a system of drafting military manpower? To build up our armed forces, *regardless of the damage done to American society?* Or to recruit the *maximum* manpower we can get with the *minimum* damage to our democratic society? The

AAU plan, while paying lip-service to the latter ideal, seems to reveal an obsession with the doctrinaire concept of equality of sacrifice. This is a highly individualistic concept. The interest of society in the present emergency far outweighs the interest of the individual: *it is immeasurably more important to balance the military versus the medical, political, social and religious needs of America than to put every boy in the same pigeonhole.* Let us be mature. We are not in our present predicament merely because we lacked soldiers and sailors and airmen. We started getting into it, indeed, when we had 12 million of them. We are in a predicament because the American people as a whole, and many public officials in particular, failed to understand the complex political and social situations of Europe and Asia, failed to understand the motivation of Marxists, failed to understand political theory, failed to understand geography and history. To prevent a repetition of these same mistakes, is it enough to produce a generation of GI's and nuclear physicists? We have been outwitted and outmaneuvered. We need statesmen at least as much as generals. We need men of balanced and humane judgment at every level of our national life.

#### Russian counter-moves

How is Russia reacting to allied plans to integrate Western Europe into the North Atlantic defense system? Two weeks ago Col. Conrad H. Lanza concluded his article on "The defense of Europe" (AM. 12/16): "The \$64 question is: will Russia play this game? Will she wait until the North Atlantic Treaty Organization has created a powerful force in Western Europe? No one in this country knows the answer." We don't know for sure whether Russia will take the rearmament of Western Europe as a signal to march against our allies before they have a chance to strengthen themselves against such an invasion. We do know that Russia has officially objected to NATO and especially to recent plans to rearm Germany. On October 19 the USSR sent a note to the U. S. Government replying to our charge that the "police" units in Eastern Germany were actually armed troops. The Kremlin, of course, denied the charge and (as usual) accused us of doing in Western Germany what they are doing in Eastern Germany. They accused the Foreign Ministers of the United States, Great

Britain and France of having, by their New York communiqué of September 19, "openly envisaged the revival of the German army," in violation of the Potsdam agreement. Such a violation, the USSR "will not tolerate..." This is strong language. On December 13 the East German Republic decreed that West Germans who support rearming will be liable to the death sentence. On December 16 the USSR notified Great Britain and France that their cooperation in the rearming of Germany violated their respective treaties with the Soviet Union of 1942 and 1944. True, these latter Russian counter-moves were intended to intimidate European representatives on the eve of the Brussels meeting which convened on December 18. Nevertheless, the possibility that Russia will resort to military action to prevent the arming of Western Europe casts a deep shadow over such plans.

#### The Communist "cover-up"

The impossibility of reaching an agreement with Communist governments is shown by the way they deal with points of conflict between themselves and the free world. In the Russian note of October 19, their technique slipped up a bit: they *adverted* to the allied charge that the Russians themselves had already armed the East German police. In their notes to Great Britain and France of December 16, however, they followed their conventional technique of *ignoring the Russian actions to which the allied "violations" are a belated and feeble counter-move.* Obviously, there would be no North Atlantic Treaty Organization, there would be no talk of rearming Germany, unless the USSR had about 300,000 Soviet East German troops, had a total Soviet army of some 3 million men, in 175 divisions, and satellite troops to the number of some 750,000. The efforts of Soviet agents to sabotage the recovery of Western Europe, the blockade of Berlin, the Soviet-inspired and Soviet-equipped invasion of South Korea, first with North Korean and later with Red Chinese troops—all these foreboding reasons why the Western world is at last girding itself for defense are systematically ignored. It is the same with Wu Hsiu-chuan's December 16 statement rejecting the UN's "cease-fire" proposal. The representative of Peiping performs the feat of talking all around the "Korean problem" without so much as mentioning the *occasion* of UN intervention. In dealing with Communist governments, "negotiations" are hopeless, for the simple reason that they deny there is anything *on their side* to negotiate about. There is no common standard of justice, no recognition of rights beyond Communist claims. We are 100-per-cent wrong; they are 100-per-cent right—in everything. Under such circumstances, all we can do to keep them from taking everything in sight is to meet their armed might with our own.

#### Allies to the South

While the eyes of the American people were focused on the Brussels meeting of the North Atlantic Treaty

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Organization, the United States Government was accelerating plans to coordinate the defense of the Western hemisphere. Indeed, the formula of the North Atlantic alliance was first employed in the Inter-American Treaty of Reciprocal Assistance, a product of the Rio Conference of 1947. At the Ninth Inter-American Conference, held at Bogotá the following year, the Organization of the American States, a regional agency within the framework of the United Nations, came into being. On December 16 the United States called on the Council of OAS to convoke a meeting of the foreign ministers of the 21 American republics for consultation on the problems arising out of the common peril. Edward G. Miller Jr., Assistant Secretary of State for Inter-American Affairs, who is doing the spadework for the conference, spoke of discussions "in the political, economic, military and related fields." Since our "good neighbors" have participated in all UN actions, they know the danger confronting the free world. We will want to emphasize the need of sensible prices for essential defense materials. We will probably also work for the coordination and modernization of anti-subversive measures. The OAS was given a terrifying lesson of Communist tactics almost at the moment of its birth. At Bogotá the Inter-American Conference had to be suspended until a Communist-inspired insurrection was quelled. Chile promptly introduced a resolution calling on all nations to take individual steps against the common enemy. The date and time of the coming Conference remain to be fixed.

#### **Kefauver-O'Mahoney bill**

Amid the din of war and preparation for war, the passage by the Senate on December 14 of the Kefauver-O'Mahoney bill went largely unnoticed. In normal times the debate on this legislation would have commanded wide attention. And rightly so, for the Kefauver-O'Mahoney bill strikes the anti-monopoly theme which is so much a part of American folklore. Way back in 1914 the Congress passed the Clayton Act to tighten the nation's defenses against monopoly. Among the provisions of the law was one forbidding a company to purchase stock control of another company when the effect of the transaction would be to lessen competition. The legislators meant well but failed to reckon with the ingenuity of corporation lawyers. These shrewd gentlemen quickly found a gaping hole in the Clayton Act which practically nullified its anti-merger provision. The law forbade a company to take another company by stock purchase. It said nothing, however, about absorbing a competing firm *by buying its assets*. Though three Presidents—Hoover, Roosevelt and Truman—called upon Congress to plug the loophole, the legislators waited until now to correct a thirty-six-year-old mistake. Meanwhile several thousand small firms have been legally gobbled up by bigger competitors. It remains to be seen, of course, whether this latest attempt to stop monopolistic mergers by banning the purchase of a competitor's assets will be effective. If the past is any guide, the lawyers

will find some way around, or through, or over the Kefauver-O'Mahoney bill, and there will always be courts ready to uphold them. The fight against monopoly, like the war against sin, is never over.

#### **Cybernetic consolation**

Those of us—and we are many—who cannot multiply 27 by 69 without recourse to pencil and paper may well feel slightly overwhelmed at the thought of machines that can multiply 4,376,829 by 6,498,532 in a fraction of a second. And this is the least that they do. These new electronic "mechanical brains" can perform, in a matter of minutes or hours, intricate mathematical operations that would require months of an expert's time. A new branch of science, called "cybernetics," is growing up around them. Yet it would not do to lose perspective and to regard these inventions as "thinking machines." They do not think. They are simply tools, made by men to save themselves the drudgery of long and complex operations. It is the mind behind the machine that matters. The great inventions in mathematics—the Arabic system of numeration, the calculus, logarithms, complex numbers, etc.—were not the products of machines but of minds. The important thing is not what the machine does, but what the mind does with the leisure provided by the machine. The best machine is but a poor thing compared to the human mind. As Dr. Robert F. Jackson, associate professor of mathematics at the University of Delaware, said recently: "The most complex calculating machine so far constructed is roughly a million times simpler than the human brain."

#### **Rome, Dublin and Belfast**

The New York *Post* for December 19 carried an interesting little report from Ireland. Irish Government leaders, said the *Post*, saw in the human-rights covenant, signed at Rome November 4 by the member states of the Council of Europe, a possible basis "for resolving the bitter Catholic-Protestant distrust which for many years has blocked efforts to reunify Ireland." Sean MacBride, Ireland's Foreign Minister, was quoted as saying, on his return from the Rome meeting, that the human-rights covenant "might well prove to be the basis for a future federal union of Ireland." Despite Mr. MacBride's optimism, we do not feel that the Rome covenant will make much difference in Ireland. The partition of Ireland does not rest on Catholic-Protestant tensions but on the determination of a Northern Protestant minority, with British backing, to have its own way come hell or high water. In the twenty-nine years of free Ireland's existence there has never been the shadow of a rumor of discrimination against Protestants there. During the same time there has been constant and gross discrimination against Catholics by the Northern Government. The *Post's* Irish correspondent might well have shown some awareness of these facts.



## WASHINGTON FRONT

The railroad yard workers went out on what their leaders called a "wildcat" strike, and the papers which carried this news also carried the story of the Republican congressional caucuses which voted for firing Secretary Acheson. There was more than mere coincidence in this. For one thing, there was the timing of both events. The yard workers went out just as millions were mailing Christmas parcels. The Republicans went after Acheson two days before he was to leave for Brussels for a conference which may well prove the most critical of our time. The yard workers apparently expected that the inconvenienced public would raise a howl of protest in their favor. The howl came, but against them. The Republicans apparently imagined they would rouse public opinion enough to keep Mr. Acheson from going to Brussels. Public opinion was immediate and sharp, in condemnation of the move, and Mr. Acheson went to Brussels.

The parallel between the two events is not so far-fetched as it might seem at first sight. They are both parts of a new and alarming pattern. The yard workers struck against the Government (which now runs the railroads), in complete disregard of the public's comfort and of national safety. The action of the anti-Acheson Republicans (23 out of 43 in the Senate) was more complex, but was in the same direction.

One Washington paper called the anti-Acheson vote "irresponsible," another called it "reckless." It was both, of course, and very hard to explain. It is not yet clear why the Republicans acted as they did, especially since, as *AMERICA* noted last week (p. 355), their leaders had seemed to squelch the Ives resolution, timed as it was to appear just as the President and Prime Minister Attlee were sitting in with Mr. Acheson on delicate negotiations.

The easiest explanation, and maybe the best, is that the vote against Acheson was one of those backward-and-forward-looking things: backward to the last elections, forward to the next; in other words, partisan politics at the expense of the national welfare. But then, why the precise timing? Even if he had yielded, how would the President find a Secretary in two days, and be able to brief him for Brussels in time? As it was, Mr. Acheson left with his own and the nation's prestige very gravely impaired.

An even greater puzzle is this: just what is the foreign policy of the twenty-three Senators? To be more tough with Russia than even Mr. Acheson has been? Or, to reverse present policy, on the ground that it is leading us to war with Russia? You can take your choice, but you can't have both. It begins to look as if too many Senators, in both parties, are, by intellect and training, incapable of handling foreign affairs.

WILFRID PARSONS

## UNDERSCORINGS

The National Science Board, appointed Nov. 2 by President Truman to administer the National Science Foundation which was created by Act of Congress last May, has two Catholics among its twenty-four members: Rev. Patrick H. Yancey, S.J., head of the Department of Biology, Spring Hill College, Mobile, Ala.; and James A. Reyniers, director of the bacteriological laboratories at the University of Notre Dame, South Bend, Ind.

► Commenting on the Pope's mission intention for January, 1951, the U.S. national office of the Society for the Propagation of the Faith notes that Africa, the last continent, in modern times, to open its doors to the Church, shows "an extraordinary increase in the number of the faithful." In the Belgian Congo and Ruanda-Urundi there are 3,282,000 Catholics and 848,000 catechumens in a population of 14 million. However, the Society notes, while the Catholic population is now six to nine times what it was thirty years ago, the number of priests has increased only fourfold.

► A "Marriage Preparation Course" that has been followed by 30,000 persons in 25 countries; a sermon outline service that goes to 3,000 priests; a Catholic Film Institute; a Pro Russia Movement aimed at creating better understanding between Orthodox and Catholics—these are some of the achievements of the Catholic Center of Ottawa University, Canada, which celebrated its fifteenth birthday Dec. 8. The center was founded in 1935 by Rev. André Guay, O.M.I.

► Up to the time we went to press, we had heard of fourteen U.S. cities where some public function was being staged to emphasize the religious significance of Christmas. The latest to be heard from were Minden, Nebr.; Little Rock, Ark.; Baton Rouge, La.; Dubuque, Iowa; and Los Angeles, Calif. A letter from a women's college in the Maritime Provinces of Canada tells of a successful student campaign to "bring Christ back to Christmas" in Halifax and Dartmouth, Nova Scotia.

► The Union of Catholic Students (Great Britain) is planning an international summer school at Ware, near London, for August 8-17, 1951. The theme will be the value of theology as an integrating factor in university studies. The sponsors would like to hear from 1) prospective U.S. students, and 2) U.S. lecturers who may be visiting England next August. Address: Dr. B. A. Pethica, St. Bonaventure's, Trumpington St., Cambridge, England.

► On December 15, at her home in Philadelphia, died Agnes Repplier, 95, "dean of American essayists." Miss Repplier began her essay-writing career in the *Atlantic Monthly* during the first Cleveland administration. Her last book, *The Fireside Sphinx*, was published in 1939. *AMERICA* will shortly bring its readers an article on Miss Repplier's long life as a Catholic writer. C. K.



# PROCLAMATION OF A NATIONAL EMERGENCY

WHEREAS, recent events in Korea and elsewhere constitute a grave threat to the peace of the world and imperil the efforts of this country and those of the United Nations to prevent aggression and armed conflict; and

WHEREAS, world conquest by Communist imperialism is the goal of the forces of aggression that have been loosed upon the world; and

WHEREAS, if the goal of Communist imperialism were to be achieved, the people of this country would no longer enjoy the full and rich life they have with God's help built for themselves and their children; they would no longer enjoy the blessings of the freedom of worshipping as they severally choose, the freedom of reading and listening to what they choose, the right of free speech including the right to criticize their Government, the right to choose those who conduct their Government, the right to engage freely in collective bargaining, the right to engage freely in their own business enterprises, and the many other freedoms and rights which are a part of our way of life; and

WHEREAS, the increasing menace of the forces of Communist aggression requires that the national defense of the United States be strengthened as speedily as possible:

NOW, THEREFORE, I, Harry S. Truman, President of the United States of America, do proclaim the existence of a national emergency, which requires that the military, naval, air and civilian defenses of this country be strengthened as speedily as possible to the end that we may be able to repel any and all threats against our national security and

to fulfill our responsibilities in the efforts being made through the United Nations and otherwise to bring about lasting peace.

I SUMMON all citizens to make a united effort for the security and well-being of our beloved country and to place its needs foremost in thought and action that the full moral and material strength of the nation may be readied for the dangers which threaten us.

I SUMMON our farmers, our workers in industry and our business men to make a mighty production effort to meet the defense requirements of the nation and to this end to eliminate all waste and inefficiency and to subordinate all lesser interests to the common good.

I SUMMON every person and every community to make, with a spirit of neighborliness, whatever sacrifices are necessary for the welfare of the nation.

I SUMMON all state and local leaders and officials to cooperate fully with the military and civilian defense agencies of the United States in the national defense program.

I SUMMON all citizens to be loyal to the principles upon which our nation is founded, to keep faith with our friends and allies, and to be firm in our devotion to the peaceful purposes for which the United Nations was founded.

I AM CONFIDENT that we will meet the dangers that confront us with courage and determination, strong in the faith that we can thereby "secure the blessings of liberty to ourselves and our posterity."

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

*Done at the City of Washington this Sixteenth Day of December in the Year of Our Lord Nineteen Hundred and Fifty, and of the Independence of the United States of America the One Hundred and Seventy-fifth.*

HARRY S. TRUMAN

By the President:  
DEAN ACHESON,  
Secretary of State.

## Back up the President

The Constitution of the United States gives our Chief Executive, when supported by Congress, ample authority to deal with the kind of crisis we are now facing. The statesmen who framed it adamantly resisted every effort to straitjacket the powers of the central government.

The extent to which the office of President can succeed in such a crisis as the present depends, of course, on human factors. It depends, in the first place, on the kind of man whom we have elected President. Opinions may differ on any man's qualifications. Whatever Mr. Truman's shortcomings and mistakes, isn't it obvious that whole-hearted public support from his own countrymen during this ordeal is the best way of bringing his qualities of leadership to full fruition? He should be freed from the nettlesome bickering of ambitious and self-righteous politicians, and from the self-centered pressures of special-interest groups. He should have made available to him, too, the best talent this country possesses to advise and assist him in shouldering responsibilities most of us would dread to have laid on our shoulders.

The President has shown himself so anti-Communist that some writers are now saying we "over-extended" ourselves when he enunciated the Truman Doctrine. More than any other national figure, Mr. Truman has insisted that the struggle between democracy and communism is a struggle between those who believe in God and those who deny His very existence.

Governor Dewey set the tone for national unity in his powerful address before the New York County Lawyers' Association on December 14. "I am not concerned tonight," he declared, "with how we Americans got into this desperate peril . . . I am desperately concerned with where we go from here." The reason for his concern is plain: "Our country—the free world—the very idea of human freedom are in deadly, immediate danger."

General Eisenhower, receiving an award in New York, also struck the right note. The only reason why a people as blessed as ours can be "frightened," he said, is that "we know the opposing group moves at the will of one man, or a small group of men, and we know that we are disunited." Let's back up the President and show totalitarians that the voluntary cohesion of a free people is more than a match for the ersatz uniformity of slaves. Nothing will so inspire the free world with confidence as our closing ranks—now.

## Mr. Wilson of ODM

No action of the President's during the critical week of December 10-17 was more widely applauded than his excellent choice of Charles E. Wilson, 64-year-old president of General Electric, to head the new Office of Defense Mobilization (ODM). For many years a leading figure in American industry, Mr. Wilson brings to his job an exceptional gift for administra-

tion and a wealth of experience. He is no stranger to Washington, or to the problems of a defense economy, since he served with distinction during World War II as a vice chairman of the War Production Board.

He will need all his ability and experience. Never before in this country has any official beneath the President been given such wide authority. Under the terms of the executive order creating ODM, Mr. Wilson is literally czar of the nation's economy. Subject only to the President, and within the limits of the Defense Production Act of 1950, he has complete power over "production, procurement, manpower, transportation and economic stabilization." The National Security Resources Board, under W. Stuart Symington, which up to now had been assigned the task of overseeing and coordinating the defense effort, becomes a purely policy-planning group. For the rest, Mr. Wilson inherits all the responsibilities which have been scattered among the old-line departments and the recently established Economic Stabilization Agency (ESA).

The virtue of the new set-up lies in the complete centralization of authority in ODM. During World War II it was found necessary—because of the dispersal of authority—to create a special agency just to settle inter-agency disputes. That is how James Byrnes, in his capacity as head of the Office of War Mobilization and Reconversion, came to be known as Assistant President. This time, the man responsible for getting the job done has authority to settle the disputes himself. No individual or agency stands between him and the President.

One of the first decisions confronting Mr. Wilson relates to the means by which he chooses to make his centralized control effective. The old-line departments have already set up agencies to discharge the duties given them by the President under the Defense Production Act. These agencies, especially the National Production Authority in the Department of Commerce, have been doing some efficient and effective spade work. Should Mr. Wilson permit them to remain scattered in a half-dozen places, or should he bring them, together with ESA, under one big tent?

While waiting for the answer to that question, we wish to point out that Mr. Wilson needs a grant of power which is not contained in the Defense Production Act. Since his duties include economic stabilization as well as production, he must have authority to keep food costs, just like other costs, within bounds. This includes the power not merely to set price ceilings, but also to regulate commodity exchanges and even, should it become necessary, to suspend their operations. The seeds of our postwar inflation, and many of the headaches of the war period itself, were planted last time when the Congress, overly solicitous for the farmers, permitted agricultural prices to get out of line. That mistake should not be repeated. In fairness to himself and to the country, Mr. Wilson must insist on having all the tools needed for the job.

## The General has a job

We hope that "Ike" Eisenhower has been resting up during his Christmas vacation in the invigorating air of the "Mile-high City," Denver, Colorado. He is going to need large reserves of energy, both nervous and physical, when he assumes his new post as supreme commander of the North Atlantic defense forces.

"Herculean" is hardly adequate to describe the dimensions of the task confronting him. According to the NATO communiqué issued December 19 from Brussels, General Eisenhower "will have authority to train national units assigned to his command and organize them into an effective and integrated defense force." Implicit in that last clause is his most arduous job, a job more political than military. Before Western Europe can field an effective and integrated defense force, it must be infused with a new spirit, a spirit blended of confidence and cooperation. Plans and promises have failed to produce that spirit. A personality was needed, and we are among the millions who believe that General "Ike" is that personality.

The new commander-in-chief seems to be aware of the dual nature of his role. In his first meeting with the press after his appointment he declared:

Our strength will depend upon the degree to which we find a union of understanding, as much as upon military strength. The first steps will be to make effective the political arrangements already reached on troops. Then will come the assembling of the troops into an integrated force.

As a matter of fact Columbia University's president-on-leave will find his new job not unlike his last, essentially a public-relations job. It will be his task, even before the troops to be integrated are available, to "integrate" the countries that are to furnish them and, even more important, to arouse in them that sense of urgency which President Truman voiced in his proclamation of emergency.

We believe, however, that the General is not one to confuse urgency with that hastiness which so often fathers ill-considered action. Such seems to have been our Government's premature and peremptory demands on both France and Western Germany that German troops be included in the NATO forces. In the press conference quoted, General Eisenhower remarked: "We must remember the German has a very difficult and special problem to solve. We shouldn't be too sure of the answer for him."

At the direction of the Brussels ministers the High Commissioners of the Occupied Zones are "exploring the problem" of German participation. Both the French, who fear what the Germans might do, and the Germans, who fear how the Russians might react, are reported to be encouraged by the cautious wording of the communiqué. We ourselves are encouraged by the above evidence of the General's open-mindedness on the German question. Since we believe that German reluctance stems not so much from a desire for equality as from a desire for security, we trust that he will do first things first: hasten the build-up of the

non-German components of the NATO forces. We hope likewise that he will demand reconsideration of the Allies' restriction of German units to brigades of 6,000 men, which, as he knows, not only the Germans but many Western military experts consider politically, psychologically and militarily unworkable.

## What you can do

The President's summons to "every person and every community" to practise neighborly sacrifice ought not to be taken as a mere general invitation to all individuals to share in the nation's mobilization. It is a call for an immediate, highly practical type of action. If so understood, it will spare an immense amount of anxiety in the present and actual suffering in the future.

During the last few years a rich store of experience has piled up, proving how readily and how effectively our small American communities, as well as neighborhoods in our big cities, can succeed in mobilizing their own resources to meet any kind of emergency. Through such action, too, they manage to achieve wonders in getting rid of local disorders and civic abuses, even when no actual emergency is at hand. Dean Russell's article in *AMERICA* (4/5/47, pp. 9-10), on the work in New York's South Jamaica and in Brooklyn, and R. W. Poston's description of the "Montana Study" (*Small Town Renaissance*, Harper's, 1950), offer fine instances of community organization.

Local neighborhoods do not need to look for leaders from outside their boundaries. They can provide their own natural leaders—from the clergy, from school teachers, from persons active in local business and industry, labor organizations and the professions, from housewives and social workers. With a little planning they can soon appraise their own resources. In a situation like the present, these resources will first of all be those required for civil defense, in the strict sense of the word. Citizens will need to know how they can cope with possible shortages of food, fuel, medicine and other necessities; what action to take if deprived of communications or of community utilities and facilities, and what they can do towards housing possible evacuees, as well as how to aid other communities in similar or greater need. And they will need to assess their own recreational facilities, especially for service men and women in the community. They will decide likewise how they may be helped by the advice of technical experts and how such advice can best be obtained.

So far, no limit has been set to the "spirit of neighborliness" latent in every American community. This spirit has achieved wonders in time of peace. It can achieve much greater wonders in time of war. The time to evoke this spirit is now, and not under the pressure of actual disaster. The Aladdin's lamp for evoking cooperation is an enthusiastic belief that America's power to win through Armageddon does not reside in Washington or Oak Ridge, but in you yourself and in the people who live next door.



# After Korea, Japan?

Richard L-G. Deverall

THE BITTER STRUGGLE in Korea has required General MacArthur to rush troops from Japan to Korea, leaving only one division in Occupied Nippon. The terrible reverses in Korea, coupled with the fact that Japan still remembers vividly the horrors of the last war, bring to the fore more than ever the question whether Japan may in turn be subjected to mounting guerrilla warfare by Kremlin-controlled "partisans" seeking to "liberate the Japanese race" from the "domination of American imperialists."

Although there is no doubt that the vast number of average people in Japan look to America for protection and admire the magnificent work which General MacArthur has done, they are nevertheless wondering. As British reporter G. Ward Price reported as early as this July, a leading Japanese newspaper editor commented: "We know the Americans would finally be victorious, but before that happened they might be obliged to evacuate Japan as they evacuated the Philippines in the last war. Meanwhile, the Russians would exterminate all Japanese who had worked with the Americans."

That Russia has her eyes on Japan is no secret. And the insistent demand of Peiping that the Chinese Soviet Government be given a voice in writing a Japanese peace treaty gives full warning that the Soviet-Chinese Communist bloc in Asia looks forward to the possibility of bringing the Japanese within Stalin's Oriental curtain. The prospect is an alluring one, for if Stalin can control the manpower and the buzzing industries of Japan, the road to conquest of all Asia and domination of the Pacific would be open.

Four factors would seem to indicate future subversion of Japan by Stalin. The first is found in the 370,000 former Japanese soldiers and technicians who remain in the hands of the Soviet Union and/or Red China. The second is found in the large Korean population living inside Japan. The third is found in the Communist party of Japan and its agents. And the fourth is found in a virulent anti-American group spearheaded by left-wing intellectuals and left-wing college students of Nippon.

1. Reviewing the Japanese prisoner-of-war situation, we must remember that during the last eight days of the Pacific War the Soviet Union overran Manchuria and Korea and bagged the crack Kwantung Army. During the first few postwar years, lame, sick and old ex-soldiers were repatriated to Japan. Then, after an unseemly lull, topnotch and healthy ex-soldiers arrived in Japan during late June of 1949 and set off a series of nation-wide demonstrations indicating that the later troops had received intensive Communist indoctrination. Although most Japanese prefer to believe that

*Four factors, says Richard Deverall, indicate that the "liberation" of Japan is in the mind of the Kremlin and that, although most Japanese look to us for protection, others are preparing to cooperate with Russia. Mr. Deverall was chief of labor education in Occupied Japan for three years.*

the ex-soldiers soon shed their communism, reports in the Japanese and Cominform press would indicate that a good number of them are loyal, not to Japan, but to the Soviet Union.

The Soviet Union has declared that its repatriation program is complete. But on October 9 the United Press reported from Taiwan that there were 130,000 Japanese in China, adding that they "had been vigorously indoctrinated and inducted into the Communist army . . ." On October 12 the ship *Nolberg* docked at the Japanese port city of Moji, where it discharged nineteen Japanese repatriates from Soviet China. One of them, Yoshitoshi Kuroki, stated that there were 60,000 Japanese in Manchuria and that other Japanese were scattered and detained as "technicians" at Hankow, Peking, Tsinan, Taiyuan, Tientsin and other cities. Subsequently, letters received by Japanese from Red China indicated that the Red Chinese would soon begin sending Japanese ex-soldiers back from China to Occupied Japan. How many will return and what their political orientation will be, remains to be seen.

2. As for the Korean population in Japan, although General MacArthur repatriated many of them after the surrender, hundreds of thousands elected to remain inside Japan. Katsuo Okazaki, chief Cabinet secretary, estimated the Korean population in Japan at 600,000 men, women and children, while the Judicial Committee of the Japanese House of Representatives stated on December 5 of this year that an additional 100,000 Koreans are in Japan illegally. Suffice it to note that during November, 1949, when the Japanese Government tried to register all Koreans in Japan, an estimate of one million was reported, but only 540,000 registered.

During early 1948, Koreans rioted in Okayama, Kobe and Osaka. They fought pitched battles of such violence with the Japanese police that General Robert Eichelberger flew down to Kobe to restore law and order. The Korean League, a troublesome and Communist-dominated organization, was later ordered dissolved. In March of this year, when Japanese police arrived to seal the headquarters of the League in the Tokyo suburb of Asakura, over a thousand Koreans battled with the police for two hours, and injured 119 Tokyo policemen before the left-wingers were driven out.

After the struggle in Korea was joined, the North Korean Radio Pyongyang, broadcasting to the Koreans in Japan, told them to "start a 'resolve-to-death' movement in cooperation with Japanese workers, to obstruct the movement of American war matériel, destroy American military bases and overthrow the reactionary Japanese Government." Concurrently, in the port cities

of Yokohama and Fukuoka, Japanese police took stern action against Koreans who were distributing handbills opposing arms shipments to the UN forces in Korea. Although there was no uprising, the Japanese police during August "traced several recent instances of anti-Occupation sabotage to Korean Communists." A month later, a police raid in the prefecture of Hyogo Ken resulted in the arrest of twenty-six North Koreans and seizure of Communist orders for them to raise 30 million yen and a 10,000-man "partisan corps" for the Korean struggle against the UN.

3. Then there is Japan's Communist party, which has grown from a handful at the time of the surrender to over 100,000 party members and tens of thousands of fellow-travelers and sympathizers. Although during the first postwar years the party was the most dynamic force within Japan's 6-million-strong trade-union movement, the Reds have been successfully driven from their positions of leadership. And during the past few months, a "purge" of Communists and their friends in government services and private industry has forced almost 10,000 out of their jobs. However, it is well known in Nippon that after Japan's defeat, thousands of former Japanese Army officers and Japanese servicemen joined the Communist party and its puppet labor unions "to continue the struggle by other means." Shortly before the Korean struggle broke out, General MacArthur purged the Communist leadership from public life. Shortly thereafter the Communist newspaper, *Red Flag*, was banned. Subsequently, as repeated Japanese police raids have closed down other Communist newspapers and publications, the top leaders of Japan's Communist party have reportedly fled Japan either to join the North Koreans or to join the Russians in Sakhalin or the Soviet Maritime Province.

Meanwhile, as the Tokyo newspaper, *Nippon Times*, reported on July 28: "The Red party is doubtlessly through this action [going underground] preparing to make sabotage and terror its main business." The underground activities of the party were noted by the Tokyo *Yomiuri* at this time, when it reported: "We must pay serious attention to the recent increase in rail-traffic obstruction cases. The fact that they are occurring throughout the country suggests that a large national-scale organization is behind them." Thus, on August 30, Japanese police raided the headquarters of the Communist-dominated Zenroren, liaison council for the remaining Communist-led unions in Japan. Zenroren claims a membership of 1,060,000, which is doubtless an exaggeration. But the fact remains that Communist influence on lower levels remains strong in the strategic machine-tool, railway and communications spheres.

4. Finally, there is the influence of the party among intellectuals and university students in Japan. The

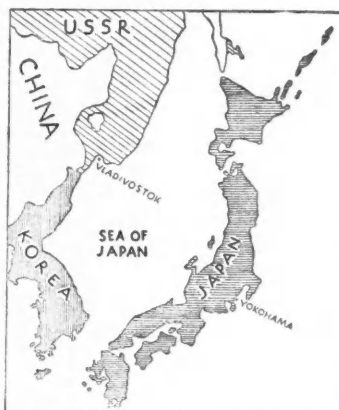
Communist penetration of Japan's intellectuals went almost unnoticed until a few years ago, but as some Occupation officials attacked Communist domination of many colleges and universities, and exposed their grip on the large student organization, the Reds became more aggressive and stirred up many a rumpus on the campus. During the spring of this year the intellectuals and students led the Cominform-conceived drive to sign the Stockholm Peace Pledge, which paralleled the drive to deny the United States bases in Japan. When the "purge" of left-wing professors got under way this summer, riots developed in Tokyo and other major centers, as police battled Communist-led students. Of course, many of the students are by no means Communist, but increased chafing under the Occupation, coupled with a remarkable resurgence of Japanese nationalism and racism, has played directly into the hands of a Kremlin that knows only too well how to watch and wait.

It will be remembered that the northernmost island of Hokkaido is a farflung land mass. To the northeast are the Kuriles. I well remember standing on the shore of the harbor at Abashiri, in eastern Hokkaido, as the Mayor said: "From here you can reach the nearest Soviet-occupied island by rowboat!" To the northwest of Hokkaido is the large island of Sakhalin, once half-Japanese but now, thanks to the Yalta decisions, completely under Soviet control. Hokkaido, connected with Japan proper only by ferry and air, is almost a perfect center for guerrilla warfare and

Communist activities. As Hokkaido is Japan's major source of coal, such activities would at once pay dividends to Stalin. The Japanese were somewhat disturbed, therefore, when late this July the Japanese Maritime Safety Board announced that "unidentified vessels continue to be sighted with increasing frequency in the Sea of Okhotsk, whose waters wash northern Hokkaido . . ." Dozens of unidentified craft—including a submarine and a warship—have been reported in this area since the outbreak of the Korean struggle.

The vulnerability of Hokkaido to guerrilla warfare and penetration from the north is underscored by reports from Tokyo that a Russian-equipped Japanese Peoples' Liberation Army is now in Sakhalin, with estimates of its strength running from 50,000 to 250,000 men. And Press Trust of India correspondent M. Sivaram reports from Tokyo that this force is under the leadership of Fumitaro Konoye, son of Japan's Prince Fumimaro Konoye, Tojo's ill-fated dupe who committed suicide in December of 1945.

Even more ominously, on May 27, 1950—one month before the North Koreans launched their criminal attack on the Korean Republic—Lt. General Kuzma Derevyanko, his wife, and forty top officials of the



Soviet Mission in Japan boarded Soviet trawler No. 284 and slipped out of Tokyo Bay, bound for Vladivostok. Observers pointed out that Russia had thus removed all of its top-ranking Soviet officers from Japan. It is needless to remark that if the Soviet butchers plan guerrilla warfare in Japan, they could hardly have a better planning officer than Derevyanko.

Potentially, the situation can be very grim. If Red China strikes into Indo-China, as it now seems certain to, and if the UN forces remain tied down in Korea, the northern back door of Japan will be open for invasion. If and when such an invasion takes place, the combination of returned Soviet-indoctrinated ex-soldiers, left-wing workers and pro-Communist students could stage *kamikaze* guerrilla activities in Japan proper as a screen for the Soviet penetration of Hokkaido by the Japanese People's Liberation Army. And if Red China concurrently returns the 160,000 Japanese POW's, sufficient confusion could be created in Japan to dizzy the already embattled MacArthur.

Recently I received a letter from a Japanese student, a fine Catholic lad, who told me that his group of catechists had been discussing the problem: "What do we do if the Reds arrive? Do we declare ourselves and die as martyrs? Do we go underground? Or do we remain silent and sabotage Red-run industries?"

One answer to that lad and the hundreds of thousands of other fine and good Japanese is for the UN to keep watch on the back door of Japan: Hokkaido. The fall of Indo-China to communism will be a major blow. *Should Hokkaido go up in Red flames, it would be catastrophic.*

## Pope Pius XII demands economic reforms

Benjamin L. Masse

IF POPE PIUS XII has not condemned as intrinsically evil the American system of private enterprise, which is popularly considered a capitalistic system (AM. 12/2, pp. 277-279), it is equally clear that he has not awarded it a morally clean bill of health. In his radio address of September 1, 1944, His Holiness said plainly that the Church "does not intend to defend absolutely and simply the present state of affairs, as if she saw in it the expression of God's will." This the Church cannot do because, from a moral point of view, modern business practice falls considerably short of the objectives God has established for economic life.

To appreciate the position of the Church, and to avoid misunderstandings about the extent of her jurisdiction, one must constantly remember that in dealing with economic questions she pursues, in the words of Pope Pius XII, "a high ethico-social purpose." The Church is not concerned with purely technical matters,

and claims no special competence in them. She is intent solely upon the right ordering of economic affairs, so that the process by which men produce and distribute wealth may promote their happiness here, and, more important, contribute to their happiness hereafter.

For this reason the Church has always defended the institution of private property. She looks upon it as natural to man, in the sense that it is the God-ordained means by which the resources of nature are to be developed for the material welfare of the whole human race. Pope Pius XII has called the institution of private property an element of social order, an essential requisite for the play of human initiative, an instrument for the realization of man's dignity and liberty, a means by which man can achieve his purpose in this life and his eternal destiny in the next.

### OWNERSHIP VS. MONOPOLY

Precisely because the Church defends this moral concept of property, all the modern Popes have been critical of contemporary economic society. Time and again Pope Pius XII has censured what he called in his Christmas address of 1941 "the domination of great, gigantic enterprises and trusts," a domination that is often hidden, as he noted in the September 1, 1944, radio broadcast, "under anonymous titles." Under such an economic regime, with "immense riches dominating public and private economic life," it is obvious that the institution of private property cannot fulfill its true function in human society. Only where ownership is widely diffused can it be an element of social order, a challenge to man's initiative, a means by which he can realize his dignity and liberty and perfect the nature God has given him.

The Church cannot therefore but be critical of a system which condemns the vast majority of men to the status of "propertyless proletariat." When men lose all control, direct or indirect, over their security, when they are deprived of the incentives and responsibilities of ownership, they tend to lose interest in the higher values of the spirit and in the ennobling quest for genuine freedom. They are then prepared, in the words of Pope Pius XII, to become slaves "to whoever promises them in some way bread and security . . ."

Accordingly, in his 1942 Christmas broadcast, His Holiness went beyond the doctrine of the family living wage, as, indeed, his predecessors had also done, and taught that the dignity of the worker demanded in addition a social order "in which all classes can attain to the secure ownership of at least a modest amount of property."

Though the Pope did not on that occasion specify what he meant by property, it is clear from other statements that he had in mind primarily "productive" property. Time and again, he has expressed regret that little enterprises have had for many years now such a tough row to hoe, and he has called for positive efforts to help them and, in general, to encourage the spread of small-scale ownership.



In his address on September 1, 1944, which contains an excellent summary of the natural-law philosophy of private property and is a key to the Holy Father's teaching on economics, the Pope lamented:

We see small and medium holdings diminish and lose their value in human society, constrained to join in a conflict ever more difficult and without hope of success.

His Holiness was impatient on that occasion with the argument that technological progress made large-scale enterprises inevitable. He reminded his audience that technology must be subordinated to man and not the other way around. Where big business does really prove to be more productive, the Pope, harking back to the teaching of Pope Pius XI in *Quadragesimo Anno*, recommended "tempering the labor contract with a contract of co-ownership." For the rest, "small and medium holdings in agriculture, in the arts and trades, in commerce and industry, should be guaranteed and promoted." Not nearly so unconcerned about productive efficiency as some people might imagine, the Pope suggested that where small firms find themselves at a competitive disadvantage, they adopt the cooperative principle, which would "ensure for them the advantages of big business."

#### OWNERSHIP AND FAMILY LIFE

This recommendation the Holy Father repeated in his 1946 and 1947 letters to the *Semaines Sociales*—the social-study weeks held annually in France under Catholic auspices. If he favored the cooperative principle in his letter of 1946, he did so, the Holy Father wrote the following year, because "We had at heart the promotion of little and medium businesses."

In October, 1947, the Pope had only sympathy for a group of small craftsmen who came to pay their respects to him.

Small craftsmen as a class may be regarded as a militia chosen to defend the personal dignity and character of the worker. But, for more than a century, they have had to fight for their existence against great industrial enterprises.

They could count on the support of the Church in their fight because "the Church wishes to impose a definite limit on the subordination of man to the machine."

Instead of multiplying quotations of similar import, I shall quote two paragraphs from the 1948 Social Justice Statement of the Australian Hierarchy which admirably sum up the thought of Pope Pius XII:

The Church places such strong emphasis upon private ownership, control and operation of productive property for two reasons. In the first place, she regards a strong family structure as the cornerstone of a Christian society and of civic liberty. Secondly, she realizes that the ownership, control and operation of productive property is the economic bastion of personal freedom and of a virile family life.

It is precisely because the community has failed to establish a social order in which ownership of productive property is so widespread as to set the "tone" of society, that the nation is riven by the great spasms of class warfare. The Supreme Pon-

tiffs have never failed to point out that a community cannot be stable if in effect it is divided into two classes—the tiny few who control the vast bulk of the means of production, and the very many who own nothing.

The Holy Father is also critical of the contemporary economic system because in many respects it is hostile to sound family life. On various occasions he has deplored the excessive urbanization which it has fostered, its failure to relate the income of workers to family needs, its pressure on wives and mothers to seek gainful employment outside the home, the insecurity it breeds by reason of actual or threatened unemployment. The Pope has been especially apprehensive about the fate of the farm family under a capitalist regime, noting, in an address to the Italian Farmers' Federation on November 15, 1946, that "finance-capital" regards the land not as a way of life, but as a source of quick, speculative, anti-social profits.

#### LAMENTS CLASS STRUGGLE

Often, too, the Holy Father has lamented the prevalence of struggle and class conflict in modern economic life. Recalling that trade unions arose as a necessary answer to the exploitation of workers, he regretted, in a message to German Catholics last year, that unions are still obliged to function mainly as militant instruments of defense. "Mistaken and disastrous in its consequences," he told the International Federation of Catholic Employers in May, 1949, referring to problems of industrial production, "is the prejudice, alas! too widely held, which sees in these problems an irreducible clash of rival interests." He continued:

The opposition is only apparent. In the economic domain, management and labor are linked in a community of action and interest. To disregard this mutual bond, to strive to break it, can only betray a pretension to blind and preposterous despotism. Employers and workers are not implacable adversaries. They are cooperators in a common task.

Not only does the Pope see struggle and conflict playing too large a part in economic life, he finds there a dangerous lack of form, of coherence, of the proper kind of structure and organization. Deploring the "pitiless separation" between employer and employee, he reminded the 1947 convention of the *Semaines Sociales* that labor itself should be a unifying force—labor in the sense of "the work to be done, the job to which every man contributes something vital and personal, with a view to supplying society with goods and services adequate to its needs." The Pope went on:

It lies in the very nature of labor, understood in this sense, to draw men together in a genuine and intimate union, and to restore form and structure to a society which has become shapeless and unstable.

I have underlined these words because they are fundamental to the thought of Pope Pius XII, as they were also to the thought of his predecessor. After irreligion and materialism, the Popes lay the blame for the evils in modern economic life on the destruction of the

institutional, organic framework of economic society by the excessive individualism of the eighteenth century. The older, displaced institutions responded to the needs of men; they promoted an ordered freedom; and they brought it about that private ownership served social ends. Like Pius XI, the present Holy Father insists that these institutions be re-created and adapted to our times, warning that until this is done, the state will continue to play an ever larger and more dangerous part in economic affairs. Speaking more sharply than is his wont, in the address to Catholic employers of May, 1949, the Pope reproached Catholics who have been dragging their feet on this essential reform. The whole passage is worth quoting:

Our Predecessor of imperishable memory, Pius XI, had suggested the practical and timely prescription for this community of interest in the nation's economic enterprise when he recommended in his encyclical *Quadragesimo Anno* "occupational organization" for the various branches of production. Nothing, indeed, appeared to him more suited to bring economic liberalism under control than the enactment, for the social economy, of a public-law statute based precisely on the common responsibility which is shared by all those who take part in production. This feature of the encyclical stirred up a host of objections. Some saw in it a concession to modern political trends, while for others it meant a return to the Middle Ages. It would have been incomparably more sensible to lay aside the flimsy prejudices of the past and to get down to work sincerely and courageously to make the proposal, with its many practical applications, a living reality.

These, then, are the chief defects—they are not the only ones—which Pius XII notes in contemporary economic society. That all of them are present, in greater or lesser degree, in our American system of private enterprise will be immediately evident.

#### THE AMERICAN PICTURE

Nowhere in the world is private control of economic power so tightly concentrated as it is in the United States. Though most of our billion-dollar corporations have as many stockholders as they have employees, the stockholders are owners in name only. They have no effective control over their property, and assume no responsibility toward it. On the other hand, small business occupies mostly an ancillary status. Much of it exists solely to supply big business, or to distribute its products. Over the past twenty years its problems of survival have become the increasing concern of Congress. The same is true of small agriculture as typified by the family-size farm. Though the ownership of productive property is no doubt more widely diffused here than in some of the older industrial countries, the American economy falls considerably short of the papal ideal.

While the American family is better off than families anywhere else in the world, it suffers from excessive urbanization, from insufficient living space, from the extremely high cost of building, and from inadequate income. For years in this country there has been a

steady drift from the rural sections to the cities, and the effect can be seen in the downward trend of our birth rate. Even with the record wage rates prevailing today, it is doubtful whether most urban workers who have more than two or three children receive a family living wage. The plight of thousands of families in our rural regions—families of sharecroppers and migrant workers—is worse still. One of the reasons for our high standard of living is the small size of most American families. Another reason is the employment of so many women outside the home. In 1949 they constituted twenty-three per cent of the work force. Few people seem to realize that about thirty per cent of all women over fourteen years of age are in the work force, and that the majority of them are married.

Similarly, the strictures of His Holiness on the prevalence of conflict and class strife are unhappily verified in the United States. We have certainly made some progress in labor-management relations, but the history of the past few years is eloquent testimony that we are far from that spirit of constructive cooperation which the Popes have never ceased to recommend and inculcate.

Nor is this conflict confined to workers and em-



ployers. It extends to business groups, to sectional interests, to relations between farmers and city folk. If anything, the conflict has been intensified by organization. Big business has begotten big labor and big agriculture, and their struggles for preference and

power periodically threaten the stability of our society. To cope with this struggle, to supply the deficiencies of private enterprise and, in general, to put some order into economic life, the Federal Government has steadily expanded its operations to the point where some feel that it has become a threat to freedom. There has been a corresponding growth in State and local governments.

Much of this growth might have occurred anyway, simply to keep pace with a growing country, and most of it, under the circumstances, was necessary. Nevertheless, a good deal of the expansion could have been avoided if our competing economic groups had fashioned an institutional apparatus through which they might have coordinated their activities and subjected them to the general welfare. As it is, they have functioned mostly as pressure groups, paying lip service to the general welfare by identifying it with their narrow self-interest, and striving to influence, and even control, government, for their own private and selfish ends.

The trend toward bigger and bigger government adds special pertinence to the papal insistence on coherence and organization in economic life. Business, labor and agriculture, along with the professions, must create institutions which will enable them to discharge

their social responsibilities. In some cases this can be achieved without forming new organizations at all. It will be sufficient to reorientate existing groups and expand their functions.

It is scarcely necessary to say anything about unemployment, since the memory of the 1930's is still green in most minds. The American economy has many admirable characteristics, but stability is not among them. Despite recent efforts, mostly by legislation, to give stability to the economy, no one seriously believes that we are anything like depression-proof. The "disinflation" which set in a year and a half ago, and which

in the space of a few months left nearly five million people unemployed, is a warning that not all the little boom-bust devils have been exorcised.

There is, then, a great deal to be done before the American system of private enterprise can be said to measure up to the ideal held forth by Pope Pius XII. The defenders of that system can assure its permanence only by patient and tireless work for reform. As it is, too many of them are wasting time in vain regrets over a vanished past, or in militant, if somewhat confused, crusades against socialism. And there is little time to waste.

## Buon Natale

Julie Prise

IF YOU SAY this could not have happened, you were not in Europe after the war when crops rotted and puffed into air at a step, when rode "a pale horse: and his name that was on him was Death." You were not he who passed through forgotten villages no bigger on the vast plain of life than a snowflake in a blizzard on Times Square.

It was Christmas Eve beyond the sound of the Tyrrhenian Sea, beyond the shadow of Vesuvius, where at dirt crossroads beneath Italian stars huddled a few homes. And there was no food in these homes—no food at all. For where had been flowering vineyards, there were the hoofmarks of the pale horse.

Because it was the holy night and because dimly they remembered rejoicing, the people of this tiny village drifted to the scarred schoolhouse next to the church. It was here the sisters fed them when they could.

Sister Mary Magdalena saw them coming: old Nonno Piazza who would live but a few days anyway—even with food; Rosa Armandi, waddling from the weight of the child to be born; Giuseppe, the boy who used to sneak into the church and play rollicking tunes on the organ—tall now with one arm gone; the other young men, walking with hands in pockets, shoulders narrowed to the wind; the children; the flat-chested girls. As in a troubled dream, Sister Magdalena saw the gaunt, shabby procession shuffling toward her.

She spoke to Sister Mary Angela who watched over her shoulder. "They come. As I told you. And they know the Padre is not here—that we shall have no midnight Mass."

Sister Angela calmly fingered her beads. "He will find help," she said.

The ragged curtain clung to Sister Magdalena's roughened hand as she turned from the window. "No. One cannot hope."

She opened the door to their timid pecking, and they entered, the villagers, with apologetic lowering of eyes, sullen-quiet except for a mumbled "Good

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evening, Sorellas." They spread out against the wall of the poorly-lit room where the Good Shepherd stood, the lamb cradled in His arms.

They did not ask for food, these villagers. They simply stood. Like storks, Sister Magdalena thought as she glanced at the legs of the children.

"No Mass tonight," she said. "In the morning the Padre will return."

"The Padre—he will not bring us food!" It was the cracked old voice of Grandpa Piazza who wore the red shirt of Enrico, now laid on the hill.

She knew she should have said "Keep hoping," but she was as tired of saying it as they were of hearing it. She glanced up at the face of the Good Shepherd and brushed aside a thought she knew was disrespectful—the wish that whoever had carved the statue had given the cheeks more hollows, like the cheeks of those who watched her. The statue looked too well-fed. The wicked thought returned to buzz through her mind like a fly above a heaped plate.

Even Sister Angela was looking to her instead of thinking of something to say to them. Even the Padre, were he here, would look to her. She wanted to walk out into the night, to lie down somewhere and die quietly without Sister Angela fluttering palely about. But even there they would find her. While she was composing her soul, Rosa Armandi's baby would be born most likely, and someone would run to her and say: "Rosa says could you find the blankets to wrap the bambino."

"No more food," she said crisply.

No one stirred.



Grandpa Piazza doubled up in a fit of coughing and she saw the fleck of red on his hand. A child whimpered and burrowed its face in its mother's skirts. Sister Angela cleared her throat nervously. "Visit the house of the Lord," she said in her patient treble. "Ask of Him—and believe. Tomorrow it will surely come."

Sister Magdalena buckled her lips. She wanted to reach over and box sense into Sister Angela. Yes! And when it does not! It is the leading them to expect miracles that undermines their faith!

The father of the child who was wiping its nose on its mother's skirt spoke quietly. "At any time it would be hard, Sorella, but at Christmas there should be enjoyment for the children."

*Madre Mia!* One would think she was on nudging terms with the Lord, that she had but to tug at His sleeve and He would toss down food! She was angered with the disturbance in her throat when the father picked up the child and held its face close to his.

"There is in the house one morsel of food," she said in her getting-down-to-business manner. "I shall go fetch it."

The row of eyes lit up hopefully as they watched her go through the classroom, toward the kitchen, her black habit rustling, the white wings of her hood bobbing energetically.

She returned, and in her hand was one potato—no larger than a goose egg.

"The Padre brought it from one of his journeys," she said. "It will make good soup—for one of you. We shall put the names on slips of paper. The person whose name is drawn shall receive the potato. Go find the paper and the pencil," she said to Sister Angela.

Sister Angela swished about the dim room, found an old copy of the *Voice of the Church* and tore off the margins.

"The basket," Sister Magdalena said, motioning to the corner where the long-handled collection basket had leaned against the wall since the day the Father had put it there, saying they might as well use it for their knitting.

Sister Magdalena moved to the table, took the pencil from Sister Angela and rapped smartly. "Come," she said, and like dazed sheep they silently responded to the order.

She wrote the old man's name on the first slip. "See, Nonno Piazza—your name. Drop it into the basket." She filled out two slips for the young woman with the nursing child. "Yours and the bambino," she said. But when Rosa Armandi wanted the same for herself she shook her head.

"But mine also must be fed!" Rosa sputtered, her black eyes sparkling with anger.

"One slip, Rosa," Sister Magdalena said firmly.

It was Giuseppe's turn. "Let me, Sorella," he said. Taking the pencil, he bent over the table and carefully, gravely, wrote his name with his left hand.

Sister Magdalena nodded. "Much improved, Giuseppe."

The last name was dropped into the basket and the little group backed to the wall again. Sister Magdalena stirred the slips of paper with the pencil, turned to Sister Angela. "You will draw," she said.

Sister Angela glided to the table. Her hand, like a small white pigeon, stole from her sleeve and fluttered over the basket.

The hush was so complete that Grandpa Piazza's rasping breath seemed the count of the seconds.

The hand dipped lower. The shadows against the wall strained forward. And the slips of paper, as in eagerness, swirled upward. Sister Angela's sleeve moved with the gust of wind. The hand paused in its descent. The shadows turned.

#### "The Padre!"

Father Donatello closed the door behind him, resting his weight against it, the sag of his shoulders telling them what they already knew. The look he sent Sister Magdalena was that of a small, shamed boy. He seemed to retreat into the collar of his too-large coat. "It was needful that I return on foot," he said. "While I was in the village, asking, I tied the horse. Someone seized it."

Trusting one, will you never learn, she thought. Aloud, she said: "It does not matter, Padre."

The young priest, his chest heaving from exertion, turned his head slowly to the left—and to the right. His big brown eyes questioned the meaning of Sister Angela's hand, still poised above the collection basket. "What is it you do?" he asked.

"We are drawing for the last potato," Sister Magdalena answered briskly. "Proceed, Sister Angela."

With a desperate glance toward the Padre, Sister Angela lowered her hand into the basket, brought it up again. The two hooded heads bent over the slip of paper. The shadows at the wall waited, silent and motionless.

Sister Magdalena walked around the table, picked up the potato, delicately between thumb and forefinger, and moved toward the watchers. She stopped at the head of the line, before the tall boy with the sleeve tucked in his pocket. "*Buon Natale, Giuseppe.*" she said and held out the potato.

He reached out his hand and received the potato, and for an instant there was in his eyes a flicker that reminded her of the boy who had played frolic tunes on the church organ. Next to him stood Lucia, the girl Sister Magdalena always thought of as "Little Flower" because she looked so much like Saint Teresa.

"*Buon Natale, Lucia,*" Giuseppe said and, reaching across his empty sleeve, he pressed the potato into her hand. And the Little Flower looked up at him as women down the ages have looked at men who pro-



test them. She held the gift close to her breast, her eyes to Giuseppe's eyes. Then, a flush blossoming her features, she lowered her gaze and gave the potato to the old man.

"Buon Natale, Nouno," she said softly. Grandpa Piazza's courtly bow was interrupted by a most undignified seizure of coughing. When the spasm had passed, he drew his sleeve across his mouth and contemplated the potato, balancing it in his hand. He lifted his eyes to Sister Magdalena but she was considering the wall above his head. He rubbed the potato against the front of his shirt as if to give it polish, then passed it to the young mother who suckled her child. "Buon Natale, Lisa," he said.

The woman did not look at the potato. Her head high, her face bearing the intensity of one who listens, she handed it on to the man who had said, "At Christmas it becomes more difficult." Her *Buon Natale* was like a whisper heard in a pew.

Rosa Armandi was last and they took it as a sign. They all leaned forward and said, "It was meant you should have it, Rosa—for the unborn bambino."

Rosa Armandi stared long at the potato, holding it before her as if it were alive. Her eyes wandered over the line of turned heads to Sister Magdalena, past Sister Magdalena. Then she went over to the statue of the Good Shepherd and placed the potato at its feet.

Sister Magdalena tried not to think of the soup it would have made for the Padre. Commanding their attention as if they were children in school, she said "Let us sing." Her off-key soprano soared into *Adeste fideles*. And they all came in strong for "Venite, venite in Bethlehem." Father Donatella's lusty baritone surpassed them all in volume when it came to "*Domine*"

They started at the beginning again, their bodies swaying, the Padre stretching on his toes, the children shrilling noisily on their stork legs, Giuseppe and the Little Flower saying soft things with their eyes.

It was at the moment they paused that someone pounded on the door, flung it open. Perhaps some of them would not have been much surprised to see an angel folding its wings to enter. Certainly Sister Angela would have sailed forward to welcome it in a manner befitting its station.

He stood in the doorway, a bearded scarecrow of a creature in dirty, bagging *pantaloni*, wiggling a finger to the Padre. Father Donatello went out and closed the door.

The group within whispered together. "Illness perhaps," Sister Magdalena said in an undertone to Sister Angela, "and the Padre has no horse..."

The words had no more than left her lips before the Padre entered with the scarecrow, and in their arms was—food!

"Mangia!" There was sobbing—and laughing. Giuseppe clapped his one arm about the waist of the Little Flower, lifting her clear of the floor and kissing her boldly on the mouth. Sister Angela remembered

to cross herself, hastily. The children began to squeal and dance about the room and everyone began screaming to everyone and no one listened.

"Be calm!" Father Donatello shouted above packages stacked to his chin. His eyes were like the olives when they glistened in ripeness. "Allow him to tell us who sent it!"

The bushy-faced one deposited his armload on the table, skimmed off his hat and turned to the Father. "Padre, you look upon a sinner," he said.

For a room so in uproar, silence was effected amazingly fast.

The man regarded the toe of his torn boot. "This afternoon I seized a horse in the village." He jerked his head to indicate direction. "I rode to the north. I was there before and remembered how some of them had more food than they could use. At darkness I waited near a place I remembered. I knew they would leave for Mass." Still not lifting his eyes, he waved a hand to the table. "I found it—within."

So still it was one could hear the child tugging at its mother's breast.

"I was wanting it for the wife and bambini. We have only enough for a few days—with care. When I reached here and heard the singing, I stopped. And there was a star above the church, Padre, bigger and brighter than the rest, or it may be it only appeared bigger. Even so, I attempted to go on. But the mare, she was stubborn."

Father Donatello looked ten years older. "Stolen," he said heavily. He seemed to shrink behind the packages piled in his arms. His eyes moved over the sobered faces, went to Sister Magdalena.

"There is a star," she said, "I saw it. We will need the oven, Sister Angela. Giuseppe, the wood!"

Father Donatello's face trembled on brightness, stayed turned in doubtfulness to Sister Magdalena. Then he dumped the packages on the table, whipped out his pocket knife and began puncturing tins of canned milk. "The cups, Sister Angela!" he ordered.

For the first time in a long while no one looked to Sister Magdalena. She leaned against the wall near the statue of the Good Shepherd. It was not a miracle, of course. Still if the man had ridden by five minutes sooner—even two minutes—he would not have heard the singing.

Objects in the room began to float. She clutched at the pedestal of the statue, trying to remember when she had last tasted food.

Before she fell, she was horrified to see what afterward she explained away as the product of her wicked imagination. She could have sworn the face of the Good Shepherd relaxed into a smile of exquisite compassion, that the eyes turned to look down upon her, and that in them was a twinkle.

---

*Julie Frise, born on an Oklahoma farm and resident of Portland, Ore., is a writer for radio station KOIN of that city in the moments she can spare from house-keeping and the care of two daughters.*

### **Our Lady's Assumption**

*(Compared to a Flower Growing)*

It was the Sun that drew her up from the earth  
As lilies lift at His light, as daisies rise  
Fresh in His morning out of the dark ground,  
As irises open from gaze of His warm eyes.

It was the Sun whose light lay curled so long  
Under the folded petals of this Rose  
That now drew her with strong, invisible fingers  
Up from the grassy mound of her repose.

It was the Sun took root and leaf and petal  
Straight into Heaven where no other grew,  
Drawing her wholly by his radiant longing  
Simply as sunlight lifting the morning dew.

SISTER AGNES

### **Oratio Sacerdotis**

The ringing diapason does not fall  
So soft and fair as did the angel strain,  
Nor seems this heart of mine as warm at all  
As frosted breath of ass and oxen twain.  
Or my soul as bright a guide or one as meet  
As brittle-threaded light-paths of your star.  
I hold Thee hidden, blushing wine and wheat  
In chrismed hands not chaste enough by far.  
From her who first caressed You, swathing You  
In manhood come of Spirit and of flesh,  
From her, then, take my heart, sweet laden, through  
Thy people's prayers, come from their flocks afresh.

O hear them, Lord, by Mary mild I pray,  
Who bore me and my brother Christ that day.

THOMAS HANRAHAN

### **Reports from the real front**

#### **THE VATICAN AND THE KREMLIN**

By Camille M. Cianfarra. Dutton. 258p. \$3.

#### **COMMUNISM AND THE CHURCHES**

Compiled by J. B. Barron and H. M. Waddams. Morehouse - Gorham. 102p. \$1.25.

The justification—and the importance—of these two books is obvious. In the words of Camille M. Cianfarra, Vatican correspondent of the *New York Times*:

Should atheistic materialism triumph over religion, the whole structure of Western civilization, based as it is on Christian principles, ethics and morals, would crumble. Man would lose his most vital freedom—that of believing what he wishes, of his own free will; in other words his basic prerogative to decide and to act.

The first book is a popular presentation by a resourceful, well-informed newsman of the developing phases of the Communist war on God. The second is mainly a documentary study, prepared at the request of the International Department of the British Council of Churches, detailing the official attitude of Communist governments toward the churches and, indeed, religion itself.

Cianfarra's analysis of "the methods and tactics used by Communist Parties in Europe to destroy all forms of religion and create the atheistic state" draws heavily on Catholic sources—a fact readily understandable, given the author's newspaper post in Rome and the overwhelming Catholic proportion of the population behind the iron curtain. He has no illusions, however: "All religions have been and are the target of relentless Communist persecution in Soviet-dominated countries."

Nor has he forgotten the Nazi peril. By the end of the war, Cianfarra reminds us:

Only seven of 46 bishops remained in Poland; 2,000 parishes had been closed. The Nazis had arrested and sent to concentration camps 2,800 members of the

Polish clergy; but only 816 were found alive by the Allied troops.

The Holy See, persistent in its pursuit of peace, hoped that such brutality would not return. Because its mission is spiritual, the Catholic Church—as Cianfarra writes—is willing "to compromise as long as compromise offers it a possibility, no matter how slight, of carrying out its mission." Compromise with Communist governments promptly proved impossible.

After the German surrender, Soviet policy revealed itself in a two-fold drive—assistance to the Russian Orthodox Church in establishing its authority and influence over all the other national Eastern Churches and a grinding persecution calculated to break the hierarchical organization of the Catholic Church. The manifest aim was to build "national" Catholic Churches. The over-all goal, as Cianfarra demonstrates, was that of

placing the Catholic Church under state control, as the Kremlin had so successfully done with the Russian Orthodox Church, the penultimate step towards fully accomplishing Lenin's ultimate objective of utterly destroying all religions and securing the triumph of atheistic materialism.

Peter Groza, puppet Premier of Rumania, put the proposition with brutal clarity to the about-to-be-deposed Orthodox Patriarch Nicodim in January, 1947:

The Church is an institution with permanent usefulness in the light of the people. It is part of the state itself, keeping pace with the spirit of the times. The Orthodox Christian church, having always understood this, will surely understand it this time.

The Bulgarian church law of February 17, 1949, put communism's religion-conquering purpose in legal form. Article 22 reads:

The churches may maintain connections with churches, institutions or official persons who have their headquarters or domicile outside the boundaries of the country, only with the previous permission of the Minister for Foreign Affairs.

## **BOOKS**

And to make sure that religion will be stripped of its social role, Article 21 prescribes: "The Churches may not open hospitals, orphanages or similar institutions."

Cianfarra's dramatic and detailed disclosure of the Communist war on religion includes the trial of the heads of the religious orders in Czechoslovakia in March of this year and the April Church-State Agreement in Poland. The little-known martyrdom of the Church in Albania and Lithuania, as well as the destruction of the Uniate Church in Transylvania, is reported with the same concreteness as the more publicized trials of Cardinal Mindszenty and Lutheran Bishop Ordass.

The second book, *Communism and the Churches*, does gather into one convenient volume "the facts" on the attitude of communism towards religion which, the Archbishop of Canterbury felt, all Christians should acquaint themselves with. Its publication is a nice gesture of reparation on the part of the publisher, Mr. Clifford P. Morehouse, who in August, 1948, took dinner with Matyas Rakosi, Communist boss of Hungary, who assured him that if the Catholic Church confined itself to religious activities and did not engage in politics, there would be no difficulty. Mr. Morehouse, in those days, was writing: "In the religious sphere, it is the Vatican and the Roman Catholic hierarchy throughout the world—not least Cardinal Spellman—who are the power behind Cardinal Mindszenty." Mr. Morehouse has since learned who is the power behind Matyas Rakosi.

*Communism and the Churches* closes with the events of December 31, 1949.



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It fails to report, therefore, the confiscation of *Caritas* in Poland, for example, and the Decree of the dissolution of the religious orders in Hungary of September 8, 1950, one week after the Church-State Agreement, or the September 15 Decree on Religious Instruction, placing that teaching in the hands of government agents.

It would not be fair to end this review without remembering *Communists Crush Churches in Eastern Europe*, a remarkably well-informed, movingly written account of religious persecution, by the late Protestant missionary and correspondent, Reuben H. Markham.

EDWARD DUFF, S.J.

### Incentive for zeal

#### RELIGIONS OF THE FAR EAST

By George C. Ring, S.J. Bruce. 350p. \$6.

This is not so much a book as an encyclopedia cramming into 350 pages a wealth of knowledge about the religions and history of the Far East. It is the work of a scholar who wants to help Westerners understand how religious motivations have affected, and may yet affect, the cultural and political history of the Far East. Certainly it is a timely contribution to the furtherance of international understanding.

The general reader, for whom primarily this book is written (though the scholar is invited, too), had better be warned that the volume, for all its enviable readability, does not exactly read itself. Strange names, facts and ideas come in a profusion that can be tiring and cause mental indigestion if one reads too rapidly or too long. But what else could be expected when Asia is condensed into a book? It is Fr. Ring's triumph to have done this without becoming a mere cataloger of names and dates. And a good index makes the rich contents of the book easily available to the interested reader or student.

The book is divided into five parts, of which the first three deal with the religions and history of China, Japan and India, the last two with the international religions, Buddhism and Mohammedanism. A chapter on the religions of Ceylon, Burma and Thailand is included under the account of Buddhism.

The author's method is mainly positive and expository, using comparison when that helps to show the dependence of one religion on another, or when it helps to give a clear idea of varying interpretations within the same religion. Except in the chapters on Islam, only occasionally does Father Ring point the comparison of these pagan religions with Christianity. However, among other useful things, the book is a powerful argument for the faith, strong enough to make one cordially thank God for the gift of revelation confided to an infallible *magisterium*.

Where everything is so well done it is hard to pick out the best, but most interesting to the reviewer was the treatment of Indian religion, with its violent extremes, its esoteric doctrine for the Brahmins and philosophers, and its popular Hinduism for the masses. Here is the picture of a mighty segment of mankind, crippled by scruples, oppressed by the weight of Karma, personal and inherited guilt, seeking the purification that will save them from rebirth on the wheel of life and allow them to die and stay dead in some kind of an endless Nirvana. Enough to make an angel weep is the account of the degrading practices that pass among the Hindus, and throughout the teeming East, for religious worship. Among the uneducated masses of the East, polytheism, addiction to superstitious and magical practices, religious gullibility make the people easy pickings for cynical priests and open the doors wide for demons.

This book, then, can do more than add to the general knowledge and to the hope of international understanding. It can rouse the missionary zeal of those who know Christ and hear His cry for souls uttered from the saving Cross.

F. A. HARKINS, S.J.

## THE WORD

*At this time, when eight days had passed, and the Boy must be circumcised, He was called Jesus, the name which the angel had given Him before ever He was conceived in the womb (Luke 2:21; the Circumcision of Our Lord).*

While I waited for the elevator I looked around the big store. Close at hand was the claims and exchange department. An angry customer was trying to return a box of men's shirts. The box cover had "Wrinkleproof" on it in large letters, and claimed the contents absolutely would not wrinkle, crease, muss, wilt or disappoint in any way. But the lady looked very disappointed and the shirts looked disappointing too.

"It's called 'Wrinkleproof,'" she argued tentatively.

The clerk behind the window sighed. "What's in a name?"

An elevator came and carried me off before there was any real issue to the contest. But it had set me to thinking. Words are forever changing their meaning. The change is sometimes quite a disenchantment. The word "heavenly" can describe the fragrance of a perfume. "Colossal" often refers to an ordinary and sometimes to a very dull movie. Soap flakes and breakfast foods are sold in "mammoth" size packages. And an "apartment" can

mean one very small room with folding appliances. Some words have become rather hollow shells containing very little of their original ideas.

But this day and its Mass and gospel give us one word, one name that can never lose its meaning, never be deprived of its original and earth-shaking idea. It is the name of Jesus. Speaking of Our Lord's obedience, St. Paul says: "That is why God has raised Him to such a height, given Him a name that is greater than any other name; so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father" (Philipp. 2:9). The name Jesus means Saviour. And the God-Man who died to save us gave that name and its idea a new and divine depth of meaning that it never had before. Nor can the meaning change or be weakened, because Our Saviour goes on saving us day after day, following mistake after miserable mistake.

If the Holy Name means the sum of salvation to us, it also means all the component parts. It means leadership and direction and motivation. It means security and confidence and sureness of footing. It means everything that He is to us—the Way, the Truth and the Life.

Inasmuch as we are all bound to follow and imitate Christ, we must all strive to live so that we bear within us the characteristics of the Holy Name. As "other Christs," we must become a source of right direction and truth and light to men who are less fortunate than we are. We must all become "saviours" of ourselves and others in that "Name that is greater than any other name."

DANIEL FOGARTY, S.J.

## THEATRE

**BLESS YOU ALL.** When a producer has assembled a cast that includes Mary McCarty, Jules Munshin, Pearl Bailey and Valerie Bettis, and has given them reasonably good material to work with, he can take it for granted that the customers out front will not begin to trickle out of the theatre shortly after intermission. In the revue presented at the Mark Hellinger by Herman Levin and Oliver Smith, triple-starred Mr. Munshin, Miss McCarty and Miss Bailey, and featured Miss Bettis, are provided with original and pungent sketches by Arnold Auerbach and electrifying dances by Helen Tamiris. Imaginative writing and expert performance are skillfully blended in a revue that can truly be called distinguished.

Although Harold Rome's music is less than sensational, his lyrics are humorous

enough for the occasion, and his melodic deficiency is hardly noticed in such skits as "Southern Fried Chekhov" and "Little Things Mean So Much to Me." These form a pair of delightfully whimsical sketches which, along with such ventures in satire as "Cold War" and "TV Over the White House," make *Bless You All* the top review of my recent memory.

It is a regal theatrical feast, consisting of so many delicacies that I may not find space to mention all of them. Deserving of first attention, perhaps, are the contributions of Miss McCarty and Mr. Munshin. Since he appeared in *Call Me Mister*, Mr. Munshin has grown tremendously in stature as a comedian, while Miss McCarty is three times as amusing as she was in *Miss Liberty*. Valerie Bettis, equally capable as ballerina and blues singer, is another performer who gives one the pleasure of observing a talented artist, already mature, rising toward her peak.

Another peak that rises from a high plateau of entertainment is "Desert Flame," a ballet by Miss Tamiris, with music by Don Walker. As danced by Miss Bettis, the ballet is dramatic, humorous and intelligible to the common eye. The sets by Mr. Smith are appropriate, and the costumes by Miles White are a rare combination of taste and luxury. Other production details have made a valuable contribution to a show that is smart, colorful, intelligent.

THEOPHILUS LEWIS

## FILMS

THE MUDLARK is the story of a small orphan lad from the London slums who managed to creep unobserved into Windsor Castle. The motive behind this unparalleled feat was simply his desire to catch a glimpse of Queen Victoria, but the deed had solemnly important repercussions. Some of the more excitable members of the Queen's household insisted on regarding the incident as part of a carefully planned attempt on Her Majesty's life. And when the subject came up for debate in the House of Commons, Mr. Disraeli, the Prime Minister, used it as a means publicly to chide the Queen for neglecting her subjects during an excessively long period of mourning and to overcome opposition to a sweeping reform bill aimed at improving the condition of the poor. With a little fortuitous cooperation from the unwitting cause of the crisis, matters were resolved to the mutual benefit of England and the parties concerned. Working with a scenario which is considerably longer on talk than on action, director Jean Negulesco has kept the picture moving satisfactorily and has blended the charm of a fairy story with some of the perspective of history.

Irene Dunne, encased in layers of latex padding to suggest Victoria's ample girth, nobly attempts to make the Queen a three-dimensional character, but she is in awfully fast company. The acting honors go to Alec Guinness' beguilingly shrewd Disraeli, Finlay Currie's bluff and bibulous John Brown and Master Andrew Ray's weebegone but resilient little "mudlark." Altogether the family should find this a warm and delightful movie. (20th Century-Fox)

HARVEY. That amiable tippler, Elwood P. Dowd, and his invisible, six-foot rabbit friend, Harvey, have finally turned up on the screen. Their misadventures and those of Elwood's long-suffering, Helen Hokinson-type sister are very faithfully adapted from the prize-winning play. This turns out to be a mixed blessing. Still in the realm of sheer delight are the characterizations of the gentle and courtly Elwood, who is obviously a little crazy because he really adheres to the maxim, "Do unto others as you would be done by," and of his frantically industrious, painfully conventional and utterly inefficient sister, who eventually finds the strain of keeping house for an invisible rabbit more than she can bear. And the playing of James Stewart and especially of Josephine Hull gives the parts their full flavor. On the other hand, the movie tends unfortunately to emphasize the tastelessness of some of the play's minor

episodes and, despite its comic inventiveness and occasional sharp insights, the essential emptiness of its thinking. Even so, adults who admire imaginative comedy should find much of the picture rewarding. (Universal-International)

THE WEST POINT STORY. This backstage musical with a military twist begins with James Cagney as a bumptious and "broke" Broadway producer, describing West Point as "a factory where they fit square heads into brass hats." Nine reels later, in the course of which he has staged the Academy's *Hundred Nights* show and has himself served an informal but none the less strenuous tour of duty as a cadet, he takes a more admiring view of the Point's traditions and achievements. Among the other improbable events which take place during the appointed time are the decision of a visiting movie-star (Doris Day) to give it all up for the sake of a second lieutenant-to-be (Gordon Macrae). Adults who enjoy the Cagney brand of mugging and hoofing should find the picture very lively. For less confirmed fans the singing and dancing (by Virginia Mayo and Gene Nelson in addition to those already mentioned) should prove quite pleasant. (Warner)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

## PATROLOGY

By Johannes Quasten

VOLUME I

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The author, formerly professor at the University of Muenster, Westphalia, has since 1938 taught Ancient Church History and Christian Archeology at the Catholic University. In 1946 he launched a new series of translations of the Fathers, *Ancient Christian Writers*.

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## CORRESPONDENCE

### *The Pope and American capitalism*

EDITOR: Bouquets to Rev. Benjamin L. Masse on his splendid article "Pope Pius XII on capitalism" (AM. 12/2). It ought to be the first in a series describing the whole American economic system in the light of papal recommendations.

I, for one, have hammered my head against a stone wall attempting to convince foreigners (particularly Italians) that the American economic system is not capitalistic in the European acceptance of the term. But I am told: "The Popes have condemned all forms of capitalism." Or I am referred to *Osservatore Romano* and such absurd statements as "Communism . . . is not in contradiction with the nature of Christianity as is capitalism . . . Capitalism is intrinsically atheistic" (May, 1949).

We Yanks are accused of failing to understand Europeans. I think it's high time some Europeans took the trouble to try to understand us.

(REV.) ARNOLD PAROLINE, O.F.M.  
Santa Barbara, Calif.

(The expanded treatment of the Pope's position on capitalism, which Father Paroline requests, is found on pages 378-381 of this issue.—Ed.)

### *Pullman porters' brotherhood*

EDITOR: The editorial on the Pullman porters' union (AM. 9/9/50), while commendable, did not mention a latent inequality which exists in many unions, but more particularly in railroad unions and brotherhoods, namely, the lack of a compulsory retirement age.

While members of most of these unions can retire at 65, they are not compelled to do so. Many of the men therefore remain in service for years after reaching that age, to the detriment of young members, and, very often, of their own good.

Altoona, Wis.

READER

### *Critics criticized*

EDITOR: May I point out certain inadequacies in your reviews of *The Federal Bureau of Investigation* and *Crime on the Labor Front* (AM. 12/9, pp. 310, 311).

1. *The Federal Bureau of Investigation*. The reviewer fails to state that Mr. Lowenthal has been for many years a silent but important cog in the New Deal mechanism and that he is generally believed to be Mr. Truman's mentor; also that he is a graduate of Harvard Law School. He

could also have observed that the FBI is one part of the Government that has brought forth no Hiss, White, Wadleigh or Rose.

2. *Crime on the Labor Front*. The reviewer fails to indicate who brought Scallise, etc., to justice. They did not just bust into jail.

It might also be observed that the legal contortings of the Bioff crowd have been adequately reported in the *Chicago Tribune*. The local Authorized Versions of the news hereabouts (*Times* and *Herald Tribune*) have been very uncommunicative. The *Chicago Tribune* has its points.

ROBERT E. MOORE

Springfield, N. J.

### *How generous are we?*

EDITOR: In your editorial "How generous are we?" (AM. 12/2, p. 271) you make a comparison between sums of dollars contributed to philanthropies in the years 1929 and 1949. Since the 1929 figure is \$1.2 billion and the 1949 figure \$4 billion, you conclude that it was "more than a tripling of contributions in two decades." In variable dollar units, obviously yes.

But, as in so many other comparisons (national income, defense spending, wages, etc.), there was no account taken of the value decline of the dollar; hence the conclusion is gravely misleading. Actually the \$4 billion of 1949 43-cent dollars represents only about \$1.76 billion of 1929 dollars. That's all they would buy of the things those philanthropies need to function. (See *World Almanac*, cost of living tables.) So the actual value of those contributions is not "a tripling" by a long shot.

This just shows how valueless any comparison in dollar figures can be when one fails to take into account the woeful inflation of our present dollar.

(REV.) GEORGE A. GALLIK  
Duluth, Minn.

### *The charity of the poor*

EDITOR: Your comment (AM. 12/2/50, p. 271) on the large proportion of charitable contributions coming from the lower income groups recalls a story I recently heard from a missionary sister teaching in a Negro parish in a Southern city. The children in her school undoubtedly lack many things that most people would consider necessities. Yet, when they hear about the war victims and refugees they bring in a penny or a nickel "for the poor children in Europe." Our Lord must love them dearly.

N. P. MADDEN

Chicago, Ill.

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